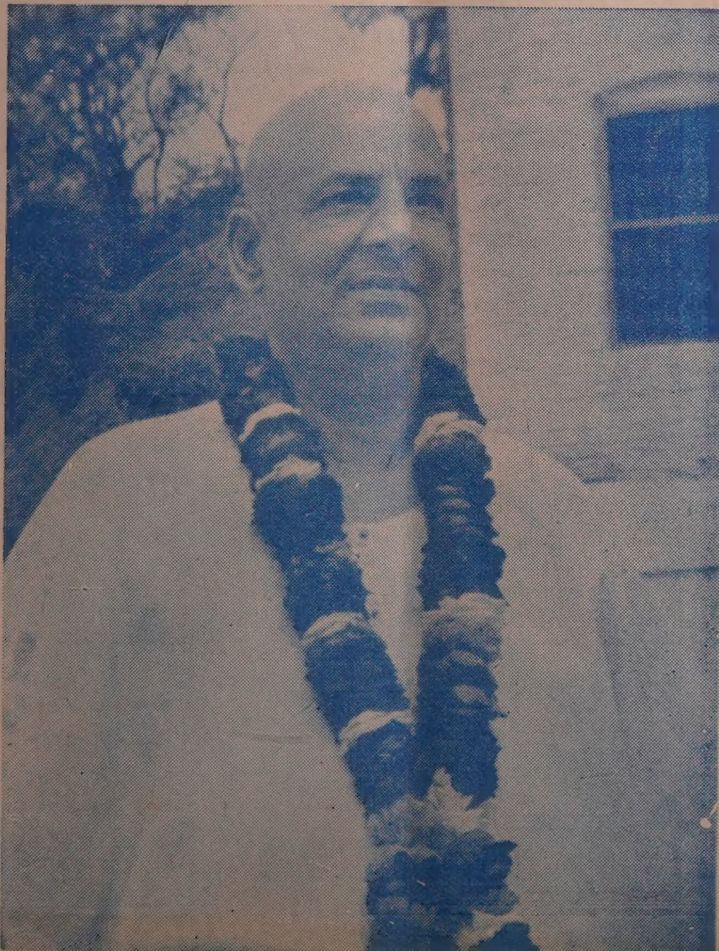


The Divine Life

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1st November 1957

Sri Sivananda Pushpa N.A.

Dehra Dun.

Glorious Effulgence,

Kindle the divine flame in
your heart. Let it burn
brightly.

Strengthen your spiritual
personality by constant prayer,
meditation, Kirtan and selfless
service

Act now. Live now. Know now.
Meditate now. Realise now
Be happy now. O Pushpa Dush
May Lord bless you Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar :
11th November to
10th December, 1957)

November

- 17 Ekadasi
- 19 Pradosha Puja ;
St. Jnaneshwar
Jayanti
- 21 Amavasya ;
All-Souls Day
- 27 Skanda Shashti
(According to
Sanskrit Calendar)
- 30 Poor-feeding Day

December

- 3 Bhagavad Gita
Jayanti ;
Vaikunta Ekadasi ;
Fourteenth
Anniversary of
Akhanda Mahamantra
Kirtan at
Sivanandanagar
- 4 Pradosha Puja
- 6/7 Dattatreya Jayanti ;
Purnima
- Special Ganga and Lakshmi
Puja on all Fridays



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ST FRANCIS ON PERFECT JOY

(From the "Fioretti di san Francesco"—Translated by the Franciscan Fathers of Upton)

As St Francis (of Assisi) went once on a time from Perugia to St Mary of the Angels with Brother Leo, in the winter, they suffered greatly from the severity of the cold, and St Francis called to Brother Leo, who was going on a little in advance :

"O Brother Leo, although the Friars Minor in these parts give a great example of sanctity and good edification, write it down and note it well that this is not perfect joy."

And having gone a little further, he called to him the second time :

"O Brother Leo, even though the Friars Minor should give sight to the blind, and loose the limbs of the paralyzed, and though they should cast out devils, and give hearing to the deaf, speech to the dumb, and the power of walking to the lame, and although—which is a greater thing than these—they should raise to life those who had been dead four days, write that in all this there is not perfect joy."

And going on a little while, he cried aloud :

"O Brother Leo, if the Friars Minor knew all languages and all the sciences and all the

scriptures, and if they could prophesy and reveal not only things in the future, but the secrets of consciences and of men's souls, write that in all this there is not perfect joy."

Going still a little further, St Francis called aloud again ;

"O Brother Leo, thou little sheep of God, even though the Friars Minor spoke with the tongues of angels, and knew the courses of the stars, and the virtue of herbs, and though to them were revealed all the treasures of the earth, and they knew all the virtues of birds and of fishes and of all animals and of men, of trees also and of stones and roots and waters, write that not in this is perfect joy."

And going yet a little while on the way, St Francis called aloud :

"O Brother Leo, even though the Friars Minor should preach so well that should convert all.....to the faith of Christ, write that herein is not perfect joy."

And as he spoke in this manner two good miles were passed, Brother Leo in great astonishment asked of him, and said :

"Father, I pray thee, for God's sake, tell me wherein is perfect joy."

And St Francis replied to him :

"When we shall have come to St Mary of the Angels, soaked as we are with the rain and frozen with the cold, encrusted with mud and afflicted with hunger, and shall knock at the door, if the porter should come and ask angrily, 'Who are you ?' and we replying, 'We are two of your brethren,' he should say : 'You speak falsely; you are two good-for-nothings, who go about the world stealing alms from the poor; go your way !'

"And if he would not open the door to us, but left us without, exposed till night to the snow and the wind and the torrents of rain, in cold and hunger; then, if we should bear so much abuse and cruelty and such a dismissal patiently, without disturbance and without murmuring at him, and should think humbly and charitably that this porter knew us truly, and that God would have him speak against us, O Brother Leo, write that this would be perfect joy;

"And if we should continue to knock, and he should come out in a rage, and should drive us away as importunate villains, with rudeness and with buffetings, saying : 'Depart from this house, vile thieves; go to the poor-house, for you shall neither eat nor be lodged here;' if we should sustain this with patience, and with joy, and with love, O Brother Leo, write that this would be perfect joy;

"And if constrained by hunger, and the cold, and the night, we should knock yet again, and beg him with many tears, for the love of God, that he should open to us and let us in, and he should say still more angrily : 'These are importunate rascals, I will pay them well for this they deserve,' and should come out furiously with a knotted stick, and seize hold of us by our hoods and throw us to the earth, and roll us in the snow, and beat us all over our bodies; if we should bear all these things patiently and with joy, thinking on the pains of the blessed Christ, as that which we ought to bear for His love, O Brother Leo, write that it is in this that there is perfect joy.

"Finally, hear the conclusion, Brother Leo : above all the graces and gifts of the Holy Spirit, which Christ has given to His friends, is that of conquering oneself and suffering willingly for the love of Christ all pain, ill-usage and opprobrium, and calamity; because of all the other gifts of God we can glory in none, seeing they are not ours, but God's; as said the Apostle : 'What hast thou that thou hast not received God ? And if thou hast received it of God, why dost thou glory, as if thou hadst it of thyself ?' But in the cross of tribulation and affliction we may glory, for these are ours; and, therefore, says the Apostle : I will not glory save in the cross of our Lord Jesus Christ.'

SPIRITUAL "DON'TS"

Say to yourself always not to do anything unreasonable. To be reasonable means to be sound in judgment, moderate, sensible, ready to listen to reason; and it means also to be judicious, unprejudiced and cool-headed.

Do not complain. People loathe the chronic grumbler. Do not exaggerate, not belittle or minimize. Speak the truth. Truth needs no embellishment. Do not gossip. Gossiping often acts as boomerang.

Do not procrastinate. Finish to-day's task this very moment. Do not vacillate. Shiftiness spells failure. Do not brag. Good works speak for themselves. Do not hurry. Be steady and persevering. Do not borrow. "Pay your way as you go, or do not go." Do not pose. Always be sincere. Do not waste, nor be a miser. Be liberal and practise wise economy. Do not worry and fidget. Useful occupation and diverting attention towards noble things smoothen depression.

Swami Sivananda.

TOWARDS PERFECTION

(Sri Swami Sivananda)

(Continued from the October issue)

It has been examined in the previous issue that—when we see objects in the world we understand that there seems to be a spiritual relation between the experiencer and the experienced. But what is this relation? Does it belong to only a few or to all, or does it not belong to anybody at all? Now, if it does not belong to anyone, it must be hanging, as it were, loosely in space. And if it is thus hanging loosely, it will not be in contact either with one or with another. So a third relation has to be brought in to connect that relation with oneself, the subject. It means then that the spiritual relation between one and another is not disconnected from one or from the other, but it is homogeneous with both. It is in oneself, it is in another, and it is between both. Otherwise there would be no objective consciousness.

Now, this explanation of the nature of perception gives a clue to the understanding of the nature of the whole world itself, because the world consists of experiencers and objects that are experienced, and nothing but these two, and if the relation between these two is a spiritual one, then there is a spiritual relation subsisting everywhere in the world. In other words, there is a Spirit present everywhere in the world. Without it, experience is impossible. This analysis is made in the waking state. (Please refer the previous issue). There is a spiritual consciousness present in everybody, and it is not limited to the sense-organs, because the sense-organs are there even in the state of dream, when they do not function, and one is aware of one's existence even then.

INDEPENDENT PRINCIPLE

That means to say that consciousness which is the perceiver and experiencer, is an independent principle, different from these fleshy

organs which are seen outside. There is what is called 'blank look.' The eyes will be open, but one will not see anything. In Shambhavi Mudra it is possible for one to withdraw one's consciousness from the external objects and yet keep the eyes open. It is found here that consciousness is different from the eyes. The experiencer is different from the organs through the instrumentality of which he perceives and experiences external objects.

Now, this explanation holds good in the state of dream also, because as far as the structure of experience is concerned, there is no difference between waking and dream, though there is difference in the quality thereof, because one has a purified, clear consciousness in the waking state, and there is a dull hazy consciousness in the dreaming state. Apart from this fact, the structure is the same. There are space, time and objects in dream. There is the difference between the seer and the seen. Every blessed thing that one experiences in the waking state is experienced in the dream also.

So the question of the relation between the seer and the seen which has been answered in relation to the waking state is applicable to dream state also. There is a spiritual entity, if at all one can call it an entity, which is existent everywhere in the universe, in all objects, in seer and in seen, in the waking as well as the dreaming state. How many states does one experience daily? One would find that everybody is either waking, dreaming or sleeping. In what other state can one be? Swoon or insensibility is not a special state of consciousness. It is said to be a state midway between waking and death. If one understands the nature of the three states of experience, one will have answered a very great question of life itself.

CONTINUITY OF EXISTENCE

What is life ? This question can be answered by answering the question relating to the three states of consciousness. When one understands the nature of the three states, one would have understood all forms of experience. The waking life manifests the Eternal Spirit in its phases. So does dream which is similar to waking experience in form. Now, what happens in the state of sleep ? In sleep one has no awareness at all. There is neither the seer nor are there objects seen. It is a blank, static, inert, darkness,—nothing but this. But one exists in deep sleep. One knows this because one wakes up the next morning and becomes aware of one's previous experience. We are aware of the survival of the same individuality. When I wake up and say, "Yesterday I slept, today I am aware of it," I do not forget the continuity of my personality.

It means, therefore, that I existed in the state of deep sleep. One more question is left to be answered,—the problem of the nature of experience in deep sleep. We have earlier examined that when we are awake, we are in a spiritual world; when we are in dream, we are again in a spiritual world, because experience is impossible without the existence of a cosmic spiritual connection. Does this spiritual being exist during deep sleep ? We do not know. We have no consciousness at all, then. But when we wake up from sleep, do we remember sleep ? Yes. Now what is remembrance ? Remembrance always follows an experience. We have a memory of what we have experienced previously. If there were no experience at all, there would be no memory.

Memory always should be preceded by experience, and there is no experience unless it is attended with consciousness. One does not have 'unconscious' experience. If there is experience, there must be consciousness attending it. If there were no experience, there would have no memory. Therefore, there must be experience

even in sleep. But what is the reason for one's inability to experience one's consciousness during sleep ? This inability to experience one's conscious existence during sleep is a factor which can be known and removed only by the practice of Yoga.

This is the fundamental principle, the teaching of all Yogas, the removal of the obstructing principle, something covering the consciousness which does not allow one to have any experience at all. The obstructing element is called Avarana, nescience, ignorance and the presence of this ignorance it is that makes one incapable of any kind of experience in deep sleep. But it is sure that there ought to have been a consciousness; only on account of the presence of this Avarana one does not have the opportunity to verify it during sleep. The presence of spiritual element in all the three states becomes, however, an established fact.

INSTRUMENT OF PERCEPTION

The ignorance in deep sleep state is conceded. There is no clearness of consciousness in dream state. Therefore, one can understand why one is not aware of the Self in these states, but, why is one ignorant of the Self in the waking state also ? It can be logically concluded that there should be a spiritual entity everywhere in the world, but this logical knowledge is not sufficient. Though this analysis has brought about this conclusion, one does not have any direct knowledge of it.

Why is it so ? The reason is this : We perceive this world through the mind and the senses. The mind and the senses are the instruments of our knowledge. Without these instruments we can not experience anything in this world. And every instrument has got a make up, a structure, a form. The mind also has a form. The senses also are made up in certain forms, certain shapes. Everything has got a manner of functioning. There is a small example to illustrate the conditioning of knowledge.

Keep a lens before your eye. Let it be convex or concave, but not plain glass. When you look at the object outside through the lens you see a distortion of the object. You do not see the object properly, because the lens plays a part in your perception. The constitution of the lens is responsible for the perception of a distorted form outside. If it is a plain glass, you will see the object as it is. So if there is any kind of a special construction of the instrument through which you see, the nature of the object will be very much influenced by the constitution of the instrument.

The constitution of the mind and the senses very much influences the nature of the object that one experiences outside. One can know another as an existing being only in so far as that existence is a content of one's mental consciousness. To the extent the mind allows one to have a consciousness of one's existence, one can know another. More than that one cannot know. The mind has a constitution, a special make-up. What is that constitution? It can know things only in space and time and relate one object to another object in a causal series. We see that one thing is caused by another thing. This is account of the categories of space, time and causation. These three are the characteristics of the framework of our mental perception.

CORRECTION OF ERROR IN PERCEPTION

We cannot know anything without presuming that objects exist in space and time. Shut your eyes and think of an object. It is in space. It is in time. It is one among the many objects. It is outside of you. These ideas come even if you shut all the senses.

This is the cause of man's limited perception. The mind is forced to experience things only in a particular way. This particular, specialised constitution of the mind and senses is limiting our perception. We have to polish the lens of this mind and make it clean, a plain glass, so that there may be correct perception of the object outside.

Why should one experience objects only in space and time? If there is a spiritual relation between the subject and the object, why is not one allowed to see it? Because of the intervention of space and time. Time and space are great factors in creating a chasm between one and another. So there is an error in perception. One innermost intelligence and consciousness tells us that there is a unitary principle pervading the world without which perception is impossible, but our sense-perception does not admit it. There is a division for the senses. That division is caused by a peculiar make-up of the mind.

It is by the process of Yoga that one has to transcend these limitations imposed upon one by space and time, and by the forms of the mind itself. The inability of the mind to perceive things as they are is caused by the intervention of space and time in perception. Yoga gives the technique to polish the mind, make it very clean and allow in it a clear reflection, an image of things as they are, objects in their true essence. The real perception of real objects can be had, therefore, only when the instrument is perfected. The instrument is the mind, which works with the aid of the senses. Yoga, therefore, is a technique of training this mind, polishing this instrument to perfection. *(To be Continued)*

What is Islam? "Abstinence and obedience," answered the Prophet. What is the best faith? "An amiable disposition," said the great Apostle. What is the best emigration? "Abandoning that whereof God disapproveth." What is religion? "Purity of speech and charity," said the Messenger of God.

GURU-CHELA RELATIONSHIP

(*Sri Dorothy I. Ashworth, South Africa*)

"By continence, reverence, and devotion to guru, success comes after a long time."

(Svetasvatara Upanishad, Chapter—II.)

When the Westerner takes his first plunge into Yoga, it is rarely through the good fortune of travel in India and the Far East ; it usually occurs through the media of books and lectures. It is not long before he meets the oft-recurring aphorism "When the student is ready, the Master will appear." At first glance this seems a rather pointless phrase, for there appears to be no lack of books and instructions on this fascinating subject. However, a little deeper penetration into the matter reveals that the phrase is not one to be glibly by-passed. One discovers that the sincere, earnest seeker must be prepared to travel a road which, without a competent guide and teacher, can lead to physical wreck and mental disaster.

Having reached this conclusion, the next step is to consider (a) what constitutes being "ready" ; (b) what comprises a Master ; and (c) what value may be attached to the Guru-Chela relationship.

INITIAL PREPARATION

The first implication of the phrase "When the student is ready, the Master will appear" seems to be a tacit understanding that the student, or seeker, must first travel a distance along the spiritual road under his own steam, apparently unaided. The deduction follows that when he reaches a certain point on this journey, the acquisition of a spiritual teacher, or Guru, becomes absolutely essential for further progress. Experience proves this to be the case.

It seems to be noteworthy that certain signs or indications manifest themselves when the aspiring seeker is reaching this so vital point in his incarnation. First, at this period there seems to be much trial and tribulation in his life. Second, and most important, he has become possessed by an intense, burning

longing to find his Guru—a longing that expresses itself in prayerful tears, periods of deep depression and restlessness. When this latter state is achieved—something occurs : it seems as though unseen forces are set in motion—the eager questing love of the aspirant flying straight to the heart of the Master who is—somewhere—waiting, ever waiting for that call.

And what of the Guru or Master at this time ? He, too, yearns for his own dear ones, but with a tenderness and longing as yet unrealised by the student : the compassion, or grace, which accepts the troubles and shortcomings of others into its own core of being is far beyond the comprehension of the ordinary man-in-the street. Nevertheless, the Guru must wait for the call for the struggling soul of the loved one ; each Chela must seek him and his spiritual Path of his own free will. God requires no compulsion or persuasion, and employs no conscription into His Heavenly Forces. But once that call comes, the Master is off—on the wings of Love to the dear disciple.

THE MASTER

At this stage, we may consider what comprises a Master. He may be, and indeed is, many things, but in the main he is one who has achieved Yoga, or union, with the Absolute, and has obtained complete self-mastery. He who has mastered self, has mastered all things in the universe, and is, therefore, well equipped to assist others to achieve the same goal.

The great Guru, Jesus, who lived and worked mainly among the peasants of Galilee, called himself a Shepherd, because He knew this simple analogy would reach their understanding more easily than such terms as "Rabbi" (Master) or "Guru". He described the finding of His dear ones as follows :

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep have I, which are not of this fold (incarnated as 'foreigners'?) them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd." (John X 14-16).

(Brackets by author).

STORY OF LAZARUS

If Westerners would only apply the tenets of Eastern Philosophy to the Christian Scriptures, along with a little understanding of the oriental mind which wrote them, a trove of spiritual treasure would be revealed, which, unfortunately, remains locked away from the majority of present-day Bible readers. Thus, it may never occur to the average Westerner, for instance, that the raising of Lazarus from the dead by Jesus was possibly *not* another of His many healing miracles, but actually a great Guru rescuing one of his dearest disciples from an advanced state of Kāli-Mudra (spiritual trance) which had gone seriously wrong in the process.

This idea is supported by Jesus' own words on first hearing of the death of Lazarus, for He said: "This sickness is *not* unto death, but for the Glory of God, that the son of God might be glorified thereby." As it has become the practice now for Western Christians to apply the phrase "Son of God" solely to the man Jesus, this remark is usually interpreted as meaning that the death of Lazarus occurred so that Jesus Himself could be glorified by raising him from the dead! *But what Master in any age has ever performed Miracles for his own self glory? To ascribe such to the Master Jesus is fantastic!* To Jesus and those of His fraternity, the Brotherhood of Gurus, all men and women were (and are) "Sons of God."

It would seem that Jesus intended to convey in his remark that this sickness of Lazarus—

which was not unto death—was so that the "Son of God," Lazarus himself, might be glorified, and not only Lazarus as an individual, but Man in his entirety, comprising all the "Sons of God." In the East it is still taught to this day that the successful Yogic union of one individual with God increases the evolution of the entire human race.

CATALEPTIC TRANCE

But to return to the immediate story of Lazarus, it should be noted that on receiving the news of his death, Jesus did not immediately rush off to the home of Lazarus at Bethany. Instead, He waited quietly for two days, well aware of all that was occurring. At the end of two days, Jesus then said plainly "Lazarus is dead." And at this stage He hastened to Bethany where He raised him from death. When Jesus reached the tomb of Lazarus, He was warned that the body had been laid in it for four days and would have reached a state of stinking and decay in such a hot climate as in Palestine.

It is remarkable that this was found not to be so, and at Jesus' World of Command, Lazarus rose and came forth alive, sweet and clean! Tahra Bey, one of Egypt's greatest faqueers has, in this century thrown himself into cataleptic trance and been confined and buried six feet underground, emerging unscathed many days later in the presence of the same witnessing doctors who saw him "buried." Cataleptic trance is said to completely suspend the animation of the body and all its functions, rather as though it were placed in cold storage. There would then appear evidence of some similar trance in the wholesomeness of Lazarus' body after four days of death (so-called) in the hot climate of Palestine.

Viewed through Eastern eyes, the tale of Lazarus could very easily be the story of a disciple who failed an advanced spiritual test, and was rescued from the dire consequences by his Guru. Viewed from the Western standpoint,

which ignores the esoteric and mystical, it remains entirely incomprehensible. Many Christians are perplexed because Jesus did not rush at once to the assistance of His friend, and who cannot understand His saying that Lazarus was *not* dead, and then changing His mind about it two days later ! It also seems odd to them that Jesus wept and groaned on approaching Lazarus' tomb when He must have known very well that He was going to bring Lazarus back to life ! But would not any Guru be sorely grieved at the failure of a beloved disciple in an advanced test ? Surely, it was for Lazarus' failure that Jesus wept—not for his death !

DIVINE APPOINTMENT

The initial coming together of Guru and Chela is a divine appointment, occurring in due season, time and place. Nothing could bear greater testimony to the magnetic power of the questing soul for its monitor than the experience of Paramhansa Yogananda when, as the boy Mukunda, he found his great Guru, Sri Yukteswarji. For weeks Mukunda had been heart-sick and spiritually dissatisfied in an Ashram unsuitable to his temperament. Whilst going on an errand one day with a companion, he crossed a narrow road and glancing down it, saw an ochre-robed figure standing motionless a few yards away. The figure seemed familiar, but overcome by sudden doubt, Mukunda passed on.

Several minutes later he found his feet growing heavier and heavier until he could hardly place one before the other. If he stopped and turned round in the direction of the street where he had seen the monk, his feet became quite normal again. Intuitive realisation caused him to heap his parcels into the arms of his astounded friend, and without a word he fled back along the road, positive that he was being drawn by silent figure. When he reached the spot, the monk was still there, waiting ! Mukunda threw himself at the saint's feet with the one cry "Gurudeva !" He realised that this

sage was the noble Master he had seen many times during past meditation.

"O, my own, you have come to me !" cried the saintly Guru joyfully, over and over again. Another shepherd had found his sheep.

Concerning the value which may be attached to the Guru-Chela relationship, this is most aptly and beautifully set forth in the words of Swami Shankara, who said :

"No known comparison exists in the three worlds for a true Guru. If the philosopher's stone is assumed to be truly such, it can only turn iron into gold, not into another philosopher's stone. The venerated teacher, on the other hand creates equality with himself in the disciple who takes refuge at his feet. The Guru is, therefore, peerless, nay transcendental."

NOT TAUGHT BUT CONVEYED

Swami Vivekananda implements these words by saying "Spirituality is not *taught* like history or geography, but is *conveyed* in much the same way as heat or light."

The Guru conveys spirituality to the Chela by initiation, or other means, when he knows that the Chela is ready and worthy. There is only one way to become "ready and worthy," and that is not by fussing round the Guru, or loading him with gifts, but by quietly and diligently carrying out his spiritual instructions and devotional practices. By a faithful attendance to his Sadhana, or spiritual austerities, the Chela does not so much achieve spirituality for himself as prepare the ground for it.

In other words, he purifies his body and mind so that it becomes fit and strong enough to receive the current of Spirituality to be conveyed to him by his Guru. This is most essential for, again in terms of the Christian Scriptures, you cannot "put new wine into old bottles." If you do, the bottles burst ! Similarly, an unprepared body and mind would not be able to receive and stand the current of high spiritual vibration, and physical death would result.

Consequently, the value of the Guru-Chela relationship is obviously one of paramount importance to the spiritual seeker. Not for nothing did Sri Ramakrishna Paramahansa, the Holy Mother, and Swami Vivekananda all urge aspirants over and over again to work hard, fear nothing, and place faith in the grace of the Guru.

GRACE OF GURU

The Grace of the Guru is the most important—and the hardest to win—of all the various Graces for the Pearls of the Spirit are never cast before swine by any member of the fraternity of Gurus. But to him who wins that Grace, the Guru will unfold spiritual knowledge and will propel him gently and lovingly through all the pitfalls and trials of his Sadhana, sparing no effort to reach the goal. Eventually dawns

the day when the Chela finds that his beloved Guru has suddenly landed him safely and soundly in the arms of Divine Mother and in the heart of God, the Father.

“Be ye, therefore, *perfect*,” said the Guru Jesus : “Ye *must* become perfect, even as your Father in Heaven is perfect.” This process of “becoming perfect” is the sole concern of the Guru and its achievement by his Chela the only reward he desires : it is his function and the reason for his incarnation. Therefore, those who are fortunate enough to possess in their midst a living sage and Guru should indeed prize him, protect him, serve him, honour him—and above all else—cherish him, for he is more rare and precious than the very jewel in the crown of the Madonna.

VIVEKACHUDAMANI

(Sri Swami Narayananda)

वाचं नियच्छात्मनि तं नियच्छ

बुद्धौ धियं यच्छ च बुद्धिसाक्षिणि ।

तं चापि पूर्णात्मनि निर्विकल्पे

विलाप्य शान्तिं परमां भजस्व ॥३६६॥

369. Merge the speech in the mind, the Manas in the intellect, the Buddhi in the witness of Buddhi, and resolving that too in the Infinite Self, attain the Highest.

Notes : वाचम्=speech; नियच्छ=merge; आत्मनि=in mind; तम्=that; बुद्धौ=in intelligence; धियम्=intellect; यच्छ=merge; च=and; बुद्धिसाक्षिणि=in the witness of intellect (Jivatman); तम्=that; च=and; अपि=also; पूर्णात्मनि=in the Supreme Self; निर्विकल्पे=one devoid of quality; विलाप्य=merging; शान्तिम्=peace; परमाम्=supreme भजस्व=meditate.

Commentary : This visible universe is evolved out of Ishwara. The five elements, the living beings, the rivers, mountains, seas, etc., are evolved in a particular order. Akasa came first, then Vayu, then Agni, then Apah, then earth,

and then ocean, trees and the various creatures we see in this world.

In the same way they involve back to Ishwara in the reverse order.

Each individual is part and parcel of the Supreme. In fact, whatever things are there in the universe are present in the individual also in a very limited scale. That is why when this visible universe is transcended in Samadhi, the Jnani transcends this Samsara.

For the attainment of the Supreme, the scriptures ordain that the Jnani should involve the objects and the elements, the mind, the intellect, etc., into their Source and attain the Supreme. So we find in this verse an indication of the way in which this is effected. The method of meditation is described here.

Speech implies all the sense-organs, the organs of knowledge. The Yogi is asked to resolve speech in the mind. He observes silence. Then closes his eyes. He then controls the hearing, etc. He is then conscious of the fluctuating mind.

This he dissolves in Buddhi (intelligence). He controls its movements by making use of the intelligence. This intelligence is then dissolved in the Jivatman or the individual life principle, which again merges in the Supreme in the process of meditation. The latter stages are purely subjective and hence should be experienced by the aspirant. They cannot be described in words.

The above verse is a reproduction of the 13th Mantra of the third Katha Valli of the first chapter of *Kathopanishad*. For further elucidation, readers are referred to Sri Sankara's commentary on the *Kathopanishad*.

देहप्राणेन्द्रियमनोबुद्ध्यादिभिरुपाधिभिः ।

यैर्येवैतैः समायोगस्तत्तद्भावोऽस्य योगिनः ॥ ३७० ॥

370. The body, the vital airs, the mind, the intellect and other super-impositions, in whichever of these the practitioner is concerned, into that he is transformed, so to say.

Notes : देह = body; प्राण = vital air; इन्द्रिय = senses; मनोबुद्ध्यादिभिः = intellect etc.; उपाधिभिः = adjuncts, यैः यैः = by whichever; वृत्तैः = by thoughts; समायोगः = contact; तत्तद्भावः = that aspect; अस्य = his; योगिनः = of the Yogi.

Commentary : In the process of meditation the aspirant has to come across the various sense-organs, etc. He has to deal with them individually and, in the practice of concentra-

tion, transcend them one by one. He cannot ignore any of these. He has to pay proper attention to these in transcending them. By the aid of a thorough knowledge of the working of each of these sense-organs, he has to negate them by reflection and transcend them in such a way that he does not carry any impression of their attraction or repulsion. He should simply pass over them negating them one by one by well-trained intellectual reasoning.

तन्निवृत्त्या मुनेः सम्यक् सर्वोपरमणं सुखम् ।

संद्श्यते सदानन्दरसानुभवविप्लवः ॥ ३७१ ॥

371. The sage of complete restraint, withdrawing from it, is seen to enjoy the bliss of the Atman well. He gets the enjoyment of a flood of everlasting bliss.

Notes : तत् = that; निवृत्त्या = when got rid of; मुनेः = of sage; सम्यक् = well; सर्व = all; उपरमणम् = restraint; सुखम् = happiness; संद्श्यते = is seen; सदानन्दरसानुभवः = the experience of the essence of constant bliss; विप्लवः = flood.

Commentary : 'It' stands here for the superimposition mentioned in the previous verse. The superimposition is of the body, mind, etc., on the pristine Atmic consciousness. The saint of self-restraint, free from the sense of duality, enjoys the supreme bliss of the Atman. This results from complete withdrawal from sense-enjoyments.

THE WORST TAINT

The taint of the body is laziness. The taint of the watchman is negligence. The taint of a donor is miserliness. The taint of woman is unchastity. The taint of a disciple is faithlessness. The taint of a ruler is injustice. But there is a taint worse than all these taints. That is ignorance of one's essential nature, the greatest taint. Cleanse this taint and become taintless.

Recall again your Divine nature, ever-awakened, ever-shining, immortal Spirit. Regenerate yourself through spiritual unfoldment. Strive to be an ideal man. Humanity is ailing to-day with innumerable, contagious mental and spiritual wounds. The soul of man is shrouded by the veil of degeneracy. Come now. Arise, awake, and step up towards the zenith Perfection that awaits you.

VEGETARIANISM AND VEGETARIAN DIET

(Sri Swami Sivananda)

[Message to the Fifteenth World Vegetarian Congress]

The noble understanding that underlies the practice of vegetarianism is the fine fruit of enlightened thinking : it is an active evidence of the growing purity of the nature of the individuals practising it, and a sign of the operation in their lives, of the endearing, extra-social, and unifying characteristics that are conducive to spiritual realization. The practice of the broad-based vegetarianism leads the consciousness of man into an intimate experience of the divine foundations of all forms of life : it is this experience alone that can become the bedrock of world-unity, harmony, happiness and progress.

Without this form of cultural understanding and this deep experience of the very fundamental movements of existence by individuals, all efforts, endeavours and pompous intentions and plans for a realization of the universal brotherhood and all those ideals that one generally hears of these days, would be abortive. Therefore, it is the privilege of everyone connected with this World Vegetarian Congress to put in strenuous efforts to make the Vegetarian Movement a mighty cultural force in the contemporary world. This World Vegetarian Congress commands the cultural consent of the awakened opinion of all mankind, and exerts a moral force on all the represented countries.

INSTRUMENT OF UNITY

The knowledge that the International Vegetarian Movement is one of the most chastening and elevating cultural currents released into the contemporary world of many-sided life-activity, is a stimulating experience of a noble nature. The ideas, ideals and principles of action that form the foundation of this movement are in perfect consonance with those prevailing in the spiritual circles in India. This fact lends the vegetarian movement an added strength and also gladdens everyone in

this country that this humanitarian trend would continue to move from strength to strength and one day envelop all humanity in the most joyous sentiments of profound reverence for all life, of a recognition of the oneness and sacredness of all existence, and thus make for deeper bases of universal brotherhood, love and progress.

If the machineries and measures of other world organizations and forms of effort, have shown themselves to be feeble to achieve the objective of world-unity, peace, and spiritual progress, in the absence of the contemporary and indispensable action of the spiritual forces, this vegetarian movement, with its members of larger affections, broad-views, liberal ideas, noble sentiments, elevated character, and genuine love for all that breathe, would prove, with their growing activities, a mighty force contributing to such an achievement. Herein we find that vegetarianism is not an end in itself, but a powerful enlightened instrument for rendering the lives of individuals into cementing forces of goodness, exalted characters that radiate and diffuse the spirit of help, love, service, peace and happiness into all forms of life.

DIET HELPS REFINEMENT

Self-evident truths do not need to be emphatically shouted or substantiated by long argumentations. It is futile to get into hot disputes over this question of vegetarianism or to bring statistics in support of non-vegetarian diet.

The most important reason for which the vegetarian diet is advocated and non-vegetarian diet discouraged is because of their respective effects upon the spiritual development of the human being. The consideration is not so much of merely physical and mental or intellectual development of the man. Man is

more than just body and mind : he is essentially an ever-perfect, ever-pure and ever-free Spirit in his true inner nature. Human birth is given as an opportunity and a means to attain this sublime knowledge of his inner spiritual nature and to regain his lost Divinity. In this process, all grossness and animalistic tendencies have to be totally eliminated from the human personality. Non-vegetarian diet, which is gross and animal by its very nature, is a great hindrance to this process. Pure Sattvic diet is a great help to the refinement of the human nature. Vegetarian diet is a great factor in this. Ethical idealism and spiritual aspiration find place and flourish more easily in a pure Sattvic and refined nature. Hence the vital importance of eschewing gross animal diet and adopting a pure vegetarian diet. This is indispensable in the true interests of the noble inner culture of the man's being.

Ignorant people thoughtlessly wax eloquent in their advocacy of animal diet. They do not know about the important fact that man's nature is influenced by the diet he takes. All foods are divided by our ancient men of wisdom into Sattvic, Rajasic or Tamasic. Animal diet belongs to the Rajasic and mostly to the Tamasic categories. Animal diet is not Sattvic. Sattvic diet is essential in the process of the ethical and spiritual culture of man. Vegetarian diet is mostly Sattvic. The subtle part of the food material goes to make up the mind of man. Tamasic diet produces unwholesome tendencies in man. Onion and garlic are extremely Tamasic. They are as bad as meat. Therefore, they are totally forbidden to those who wish for moral and spiritual growth.

SPIRITUAL WORTH

No doubt, animal diet may produce a sandow or a dauntless soldier or a brainy scientist. But, in the Hindu view of life, the real value is placed upon the moral and spiritual worth of the man. Moreover, flesh-eating involves the exercises of cruelty, however

indirect, which is not an elevating virtue. It is a bestial quality which degrades man. Cruelty is condemned by all great men. Thus the cruel slaughter of animals or the taking of innocent lives, which flesh-eating entails, makes it abhorrent to all right thinking men and women all over the world. People who are slaves to flesh-eating habit cannot give up animal diet, because they have become confirmed and inveterate meat-eaters and hence they try to justify their habit by various arguments and statistics. One cannot change their ways merely by argumentation and disputation. Ultimately, it is only the force of personal example that has a strong effect upon the people around you.

It has been found that meat augments animal passion. Whilst it is true that meat-eating countries are physically active and strong, the same cannot be said of their spiritual attainments, though spirituality is not furthered by vegetarianism alone. Meat is not essential for the keeping up of perfect health, vigour and vitality. On the contrary, it brings in its train ailments such as tapeworm, albuminuria and other diseases. Killing of animals for food is a great blunder and the mentality it engenders is fraught with potential dangers for the life of humanity, a recognition of which made George Bernard Shaw say that as long as men torture and slay animals and eat their flesh we shall have war. Pythagoras says : "Beware, O mortals, of defiling your bodies with sinful food ! There are cereals, there are fruits.....and luxurious grapes..... There are sweet vegetables and herbs which the flame can render palatable and mellow. Nor are you denied milk nor honey, fragrant of the aroma of the thyme flower. The bountiful earth offers you an abundance of pure food and provides for meals obtainable without slaughter and bloodshed."

Mind is formed out of the subtlest portions of food. Sage Uddalaka instructs his son Swetaketu : "Food, when consumed, becomes three-fold : the gross particles become excrement, the

middling ones flesh, and the fine ones the mind. My child, when curd is churned its fine particles, which rise upwards, form butter. Thus, my child, when food is consumed, the fine particles, which rise upwards, form the mind. Hence, verily, the mind is food." Again we find in the

Chhandogya Upanishad: "By the purity of food one becomes purified in his inner nature; by the purification of his inner nature, he verily gets memory of the Self; and by the attainment of the memory of the Self, all the ties and attachment are severed."

LIFE AND MESSAGE OF SWAMI SIVANANDA

(Sri C. C. Biswas)

(The following is the text of the speech of the former Law Minister of India and Vice-Chancellor of the Calcutta University, given on the occasion of the 71st birthday of Sri Swami Sivananda at a public meeting held in Calcutta.)

In the heart of the awe-inspiring Himalayas, which have nurtured from time immemorial countless sages and seers that India has proudly produced, dwells a standard-bearer of her ancient wisdom and a real benefactor of humanity. It is quite in the fitness of things that the Himalayas in Rishikesh, where the divine Ganga flows, are sheltering today an Ashrama, the *Ananda Kutir*, which Swami Sivananda, the seer of modern India, has built up as a spiritual home of humanity in this hectic age of power and devastation. His life is an epitome of all that is best for the Rejuvenation of the failing body, sinking mind and slumbering soul of men and women who are encircled in an abyss of disease, evil and ignorance. Swamiji stands there in the sylvan environs with his magnetic personality which gives an unflinching directive to raise and elevate our body, mind and spirit, so that life in this sordid world may become as noble and elevated as it can be.

Destined to be a physician by profession, Swamiji qualified himself as such, and set up a good practice in Malaya for over a decade. Who could foresee then that this healer of the bodily ailments of mankind was destined to be the healer of its mind and soul? But it was to be so. In 1923, at the youthful age of 36, he heard the divine call, which was to be his constant companion and guide. Our scriptures have said that it is divine mercy that can draw man Godward. Such was the destiny for the young medical practitioner in Malaya. He gave up

all he had accumulated, came back to his motherland, wandered through holy places, got by chance the right address of Rishikesh from his friend, the postmaster of Dhalaj, went there, and was initiated into the monastic life by Sannyasi Vishwananda of the Sringeri Order, and was given the name 'Sivananda Saraswati' in 1924. Since then, for over three decades, Swamiji has made the place of his retreat a spiritual asylum for all who, irrespective of caste, creed or religion, would need it.

Swamiji's life since then has been a constant Sadhana of the body, mind and spirit. Spiritual discipline is as sharp as the razor's edge, and to tread it requires an all-round preparation which entails hardship, penance, restraint and meditation. Swamiji wonderfully combines all that into his daily life. He is always in action—for the good and succour of others. He is a real Karma Yogin. He is restrained in speech and in bodily requirements, for his own discipline and to inspire others. He is a Raja Yogin, too. He is absorbed in reading, writing, preaching and meditating on the glory of God, and in living the way of God. He is a Jnana Yogin, as well. He is thus a synthetic personality, and, therefore, the healer of all the ailments of man, through his overflowing milk of kindness which is his most priceless treasure. His fullness of wisdom has made him the kindest of Sadhakas, for wisdom in its perfection generates universal love and compassion. Such was the way of Sri Krishna in his *Bhagavad Gita*, and of

Lord Buddha in his teachings in the *Pitakas*. Swamiji has thus been the right synthesis of all these teachings.

As a philosopher, Swamiji is a follower of the Advaita. It is perhaps a decree of Providence that he was born in the direct line of Appaya Dikshita, one of the greatest Advaita teachers whose two works, *Vedanta-Kalpataru-Parimala* and *Siddhanta-Lesa-Samgraha*, are even to this day regarded as two classics of the system. But Swamiji's exposition of the Advaita is not merely a family tradition. He has propounded the Highest Truth, the Absolute or Brahman, in and through his innumerable works and writings—as a Principle of direct realisation in our practical life. As Swami Vivekananda preached practical Vedanta, so does Swami Sivananda. The Highest Truth of the *Upanishads* the *Bhagavad Gita*, and the other scriptures of Advaita, find a practical enunciation at the hands of Swamiji. To realise this Highest Truth, one must lead a disinterested life, dedicated to the service of all, with the all-absorbing spirit of unity. Swamiji says at one place: "You must be a practical Vedantin. Mere theorising and lecturing is only intellectual gymnastics and lingual warfare. You must put Vedanta in daily practice, in your every action. Vedanta teaches oneness or unity of Self. You must radiate love to one and all." This is the keynote to his message to all who require the light of his life.

Swamiji is one of the greatest catholic-minded teachers in respect of our belief in personal God. He believes in the equality of religious faiths in personal God in whatever name one may call Him. Siva, Vishnu, Brahma Rama—all are manifestations of the Highest

Spirit, in one or other aspect which is stressed in the scriptures. Hence, he believes in the unity of all religious experiences as the true knowledge or Brahma Vidya. His Advaitist bedrock is not shaken by such a catholic outlook on religious faith and practices, for as a practical Advaitist he preaches the unifying force which true Advaita stands for. His is a mission of life to realise the Highest Truth of Advaita, not denying our diverse religious experiences, which are but graded rungs in the ladder of our highest spiritual awareness. Some of his words bear witness to this side of his message.

He says: "In reality, no deity is superior to another.....May you all realise the oneness of Siva and Vishnu." Or again: "Brahma-Vidya is the Science of sciences. The knower of Brahma-Vidya, or the Science of Brahman or the Absolute, knows everything. His Knowledge is full. He has the whole experience through intuition and revelation." These are but the practical enunciation of his philosophy of life, which combines the highest experience with our faiths and beliefs, qualities and propensities, that are diverse in accordance with the diversity of human nature. The Highest Truth which is so clear in Swamiji's teachings thus perfectly fits within itself all these diversities. His is a true synthesis of Karma, Bhakti, Yoga and Jnana, in the all-absorbing Truth which is our goal and mission.

May Swamiji live long in perfect health to inspire and guide the groping mass of humanity towards the light of Wisdom which he radiates. May peace and prosperity be unto all with his benign blessings!

BE HONEST TO YOURSELF

Do not think that you are very wise and that you have understood everything. You know nothing, my friend; you are deceived. There is an ocean yet and you have not tasted even a full drop. Every breath of yours flows towards untruth; you live in the mire of falsehood and repeat "Truth alone triumphs!" Can you deceive Reality? Be true to yourself.

—Sivananda

BIRTHDAY CELEBRATION OF SWAMI SIVANANDA

SIVANANDANAGAR

(Press Report)

Rishikesh, Sept 9

The 71st birthday of His Holiness Swami Sivananda, well-known spiritual leader and founder of the Yoga-Vedanta Forest University and the Divine Life Society, was celebrated with due *eclat* yesterday. Messages of greetings and felicitations from many parts of the world were received by the Swami, among which were from State Governors, Chief Ministers, Union Ministers, Archbishop Dr. W.F. Wolsey of Canada, the Rt. Rev. Dr. Charles D. Boltwood of London, and a number of distinguished scholars and public figures.

Numerous disciples of His Holiness from all over the country assembled at this small township, near Rishikesh, to pay homage to their saintly preceptor and join in the congregational prayers with an urge to reassess the values of life and dedicate themselves to the task of enblossoming in their lives the great spiritual ideals which the Swami stood for. Among those who attended the birthday celebration were Sri Ananthasayanam Ayyangar, speaker of Lok Sabha, and Dr. K.L. Shrimali, Union Minister of State for Education.

The early dawn of the eighth September broke out sonorous chanting of prayers from the scriptures, invoking the grace of God and Guru, and peace and commonweal in the world, which was preceded by group meditation and repetition of the Lord's name. Soon after the prayers, there was a 'Prabhat Pheri' around the township, which terminated at the newly constructed hall of the Sivananda Eye Hospital, where a Pada Puja to His Holiness was offered by a large number of devotees. Thereafter, there were two sessions of general Satsanga, during the forenoon and the afternoon, the latter being continued till late in the evening, when there were a series of special music performances, Sankirtan and Bhajan. As an interlude, there was also a comic show of mimicsries by an artiste from Dehra Dun.

Among those who gave music recitals (vocal) was Sri Kunji Mani Bhagavatar of Madras, who was supported by Sri Gemini Sadasiva, Sri Chandrachudan (Tabla) and Sri Chaganlal (Ghatam). In the instrumental music group, mention might be made of the Veena recital by Swami Vidyanada, and the violin recital by Sri A. Subramaniam, of Delhi.

A special feature of the occasion was the enactment of a drama featuring the life of Swami Sivananda by a troupe from Rewari, near Delhi, which was led by Dr. Ramjas Bhayana.

A party of 85 devotees accompanied by Sri Omji Maharaj, of Royapuram, Madras, participated in the birthday celebration. The musicians from Madras were in this party. Sri Omji Maharaj had brought with him the newly printed editions of four of the latest works of Sri Swami Sivananda (in English), two Telugu editions of his earlier works, and copies of the first issue of the Telugu monthly journal of the Royapuram Branch of the Divine Life Society, entitled *Pranajeevani*; whereas Sri Pannalalji, of Amritsar, had brought another four of the latest works of Swamiji (in English) together with a new Hindi edition. Dr. B. G. Adwaryoo, of Gujarat, had also printed two other works. These were distributed free of cost among the devotees assembled. (The list of the publications issued in commemoration of the 71st birthday of Sri Swami Sivananda, together with the names of those who had printed them, is published elsewhere in this issue.)

HONG KONG CELEBRATES THE SAINT'S BIRTHDAY

The Divine Life Society, Hong Kong, celebrated the birthday of Swami Sivananda at a social function held at the Chinese General Chamber of Commerce Hall. The cosmopolitan gathering included the Commissioner of India, Mr B. P. Adarkar, and the Hon. A. Hootan, acting Attorney-General.

Mrs H. Heitmeyer read the Swami's birthday message of peace, and Mr P. Bathija told of his meeting with the Swami at Rishikesh, and the peace of mind he attained during his stay there. A colour film show of Yogic Asanas, given by Swami Vishnudevananda during his stay in Hong Kong, was followed by practical demonstrations by the students of the Divine Life Society, and Indian music.

GREAT MISSION OF AN OUTSTANDING PERSONALITY

Earlier, Mrs. H. Dittmann, wife of the Consul-General of the Federal Republic of Germany, spoke of the remarkable success of Yoga in Hong Kong, and wished health, inspiration and long life to Swami Sivananda on behalf of the local Branch. Addressing the gathering, Mrs Dittmann said :

"As you all know, the Divine Life Society is a non-sectarian Institution and accepts all that is best in the various religions. Who, indeed, can object to its basic principles? First of all, it stands for the love of God ; secondly, it works for the physical, mental and spiritual well-being of its members. This is quite clear from the fact that the other name of the Divine Life Society, in Hong Kong, is Yoga Institute."

Mrs. Dittmann was glad that the ancient art and science of Yoga had been brought to the doorsteps of the citizens of the Colony by the Yoga Institute and said, "I am sure, we shall ever be grateful for it."

Continuing Mrs. Dittmann remarked : "For many years I have taken a keen interest in Indian philosophy, and I have always been attracted to the principles of Yoga. Though most of us have not met Swami Sivananda, we have all heard of him as a great sage. He must be an outstanding and great personality, indeed, who, by the power of his intellect and the radiation of his personality, was able to form a new philosophy of life and create the Divine Life Society, which has attracted, in a very short time, an astoundingly great number of followers, not only in India, but in many parts of the world.

Mrs. Dittmann then concluded by saying that it was only natural that on this happy occasion the members of the Divine Life Society would turn their thoughts to their great teacher and to Rishikesh, Himalayas, where he lives and teaches.

SURABAJA, INDONESIA

The birthday celebration was attended here by Swami Vishnudevananda, Professor of the Yoga-Vedanta Forest University, Sivanandanagar, who is now on a world tour. He began the ceremony at the local Branch of the Divine Life Society with chanting of prayers, which was followed by a short speech by the Chairman of the Branch. Mr. Kwee Liong Tian then read out the birthday message of Swami Sivananda and gave a biographical account of the Swami.

General R. S. Sukanto, Police Chief of Indonesia, who was on a visit to Surabaja, attended the birthday celebration and made an appropriate speech. Swami Vishnudevananda narrated

some of his personal experiences during his stay at the feet of his Guru. Among the other speakers was the Indian Consul at Surabaja.

KUALA LUMPUR, MALAYA

The birthday celebration was held here at the Vivekananda Ashram Hall, on a grand scale. There were two sessions, one in the morning and the other at afternoon. The main features of the occasion were discourses on the life and teachings of Swami Sivananda, music performances and devotional songs. The functions were attended by a large number of persons.

The President of the local Branch of the Society, Mr. N. Ponniah, explained, in his welcome address, the various activities of the Society and detailed the proposed scheme of establishing a Sivananda Ashram at the foot of the Batu caves nearby, to serve as a spiritual centre of retreat, for which a sum of 8,000 dollars (Malayan) had been collected.

Among those who spoke on the occasion were : the Ven. Gunaratna Thero, of the local Buddhist Temple; Sri Sivananda Boteju, Dr. K. R. G. Rathnasamy, Mr. Chan Yoke Chun, Miss Kamaladevi Nadchatram and Sri P. Navaratnam, besides several others.

A demonstration of Yoga exercises by a group of Yoga students were also given.

EAST AFRICA

CHAKE-CHAKE (Zanzibar) : Under the presidentship of Sri K. H. Gadhvi, the birthday of Sri Swami Sivananda was celebrated with prayers, devotional music and discourses appropriate to the occasion. Copies of the Gujarati edition of *So Says Sivananda*, and other works of the Swami were distributed among the audience.

MOMBASA : Members belonging to different religious groups, including the local Theosophical Society, attended the birthday celebration which was held at the residence of Sri C. M. Amin, Secretary of the local branch of the Divine Life Society. The usual programme of discourses on the life and teachings of Sri Swami Sivananda, prayers, and devotional music, was followed.

BIRTHDAY CELEBRATION AT CALCUTTA

The celebration here was held at the tastefully decorated hall of the National High School, Lansdowne Road, under the presidentship of Sri C. C. Biswas, former Law Minister of India. (The text of his speech appears elsewhere in this issue.).

PROPHET OF DIVINE LIFE

In his inaugural speech, the chairman of the reception committee, Sri N. C. Ghosh, said that the Prophet of Divine Life, Swami Sivananda, lived to serve and guide the people, and that he felt that in this strife-stricken world of today the only remedy was to rise up to the Swami's message and be his worthy followers.

Thanking the participants at the celebration, Sri Ghosh observed that the knowledge of the Self, by knowing which there was nothing else to be known, could only be attained by direct contact with and through the grace of great sages like Swami Sivananda who has demonstrated

through his own consecrated life the cultivation of an illumined mind, a loving heart, and the ideal of selfless dedication to the service of all.

Sri N. C. Ghosh then exhorted that, on this blessed and auspicious occasion, people should bring themselves closer to the teachings of His Holiness and assess his idealistic approach to the manifold problems of the individual and the human society. He concluded by remarking : "We are all children of Swami Sivananda. Man has conquered nature but not human nature. The world cannot be sustained by scientific and technological devices, or political and economic ties, alone. An integral development of the human personality, through the cultivation of spiritual ideals, is the only means to happiness and peace."

Then Sri C. C. Biswas gave an inspiring discourse on the greatness of Swami Sivananda.

A CREATIVE FORCE IN THE CULTURAL EVOLUTION OF HUMANITY

After the presidential speech, Prof. M. M. Bhattacharjee, P.R.S., Ph. D., of the Calcutta University, spoke on the philosophy of Swami Sivananda. The Professor wanted everyone to note that once a diamond came into being, it ever remained a diamond. Similarly, when once one became a disciple of the Swami, one would ever remain his ardent disciple. As the wireless carried messages to distant places through nature's invisible medium, so also Gurudeva's Grace continuously reached his disciples, even though they might not be aware of it.

Prof. Bhattacharjee continued that Swami Sivananda was a creative force in the cultural evolution of humanity, and remarked : "He was born a South Indian, but his literary creations were so far-reaching and universal that the wide world claimed him as its own. Through his wonderful writings he is an eternal friend among all. He forges ahead with the youth and its conquering force. He inspires the aged with his ripe and sage-like utterances. In short, he is for one and all, and unfolds the richness of his soul at every stage of human existence, which makes him a super-force for all times to come."

Prof. Bhattacharjee concluded his speech by narrating his visit to Sivanandashram and meeting the Swami, and advised everyone to make a trip to Rishikesh, if they desired to have quick spiritual progress.

Then the Secretary of the South Calcutta Branch of the Divine Life Society, Sri D. V. Rajan, said that following in the Master's foot-prints, the Centre had been conducting Satsangas in the various localities of the city, and these had found their fruition in the Eighth All-India Divine Life Conference which was held in October, 1956. During the past year, the associates of the Divine Life Society had been endeavouring to publish spiritual literature, some of which were *Bhagavat Gita*, with special commentaries by Gurudeva, *Adhyatma Yoga*, *Devi Mahatmya*, and the monthly bulletin of the Branch.

After the speeches, there were a dance recital (Bharatanatyam) by Kumari Rajeshwari, and two others, after the Manipuri style, on the themes of "Siva Sakti" and "Vasanta Panchami," by Kumari Sivananda-Murali and sisters. Following these, a film show, depicting the proceedings of the Eighth All-India Divine Life Conference and holy places such as Haridwar and Rishikesh, was screened.

CELEBRATIONS AT PATNA

The birthday celebrations were held here in the morning and evening with due reverence and ceremony. The morning function was held at the Gardanibagh Thakurbari under the super-

vision of Rai Bahadur A. G. K. Lal, retired Secretary to the Government, which included a Mahamrityunjaya Havan, worship of Gurudeva, and Sankirtan and Bhajan.

The evening function was held at the Gait Public Library, Gardanibagh, under the presidentship of the Law Minister of Bihar, Sri Jagat Narayan Lal, which began with dance recitals and devotional songs by little girls. The function was attended by Sri A. K. Sinha, retired Inspector General of Police, Rai Saheb A. B. N. Sinha, Sri Somnath Sahay, Sri A. P. Tripathi, Sri Brajnandan Prasad, among several others.

Sri Tribeni Prasad Sinha, Secretary of the Patna Branch of the Divine Life Society, gave an account of the activities of the Centre, and Sri V. P. Varma and Sri Pande Chandrama Prasad narrated the life and teachings of Swami Sivananda, respectively. Sri S. P. Sinha, Vice-President of the Branch, then lucidly described the spiritual abode of the saint at Rishikesh, and the activities that are being carried on there.

The Law Minister, Sri J. N. Lal, spoke about his meeting with Swami Sivananda several years ago, and extolled the great mission the Swami was furthering as a truly representative sage of eminence, as an embodiment of love, a sentinel of peace, and a benefactor of humanity. He exhorted those assembled to abide by the saint's golden precepts for their moral and spiritual uplift.

HAJIPUR : The birthday celebration here was held at the residence of Sri Umakant Shukla, President of the local Branch. The morning function included Archana and Havan, and in the evening a public meeting was held, when high tributes were paid to His Holiness by local speakers.

GENERAL CARIAPPA PRESIDES OVER DELHI FUNCTION

Speaking at the birthday celebration organised by the Sivananda Satsanga Kendra, Daryaganj, and held at the Sanatan Dharma Sabha, Reading Road, General K. M. Cariappa, former C.-in-C., of the Indian Army, gave an account of his activities in connection with the Divine Life Society in Australia, while he was there as this country's High Commissioner, and later as the President of the Mercara (Coorg) Branch of the Society. Referring to the writings of Swami Sivananda, General Cariappa remarked how they were doing good to millions of people in India and abroad, and said that it was worthwhile reading and following the spiritual instructions of the Swami in practical life, for it was only then would people have absolved themselves of the problem of caste distinctions and fear of war. He concluded by saying that it was our duty to publish the teachings of the Swami and disseminate them freely.

Among the other speakers were Dr. D. K. Viswanathan and Pandit Dina Nath Dinesh. The programme also included a number of devotional songs.

LODI COLONY : The birthday was celebrated by the Lodi Colony Branch of the Divine Life Society with special Kirtan, and discourses appropriate to the occasion by Sri Sivananda Joshi and Sri L. C. Narang. The birthday message was printed and distributed among the audience. Kirtan was conducted by the All-India Radio Kirtan parties, led by Sri Bhoota Singh and Sri Rawat, besides by the Sivananda Kirtan party of Delhi.

MADRAS CELEBRATIONS

Prof. P. Sambamoorthy, head of the department of music, Madras University, who presided over the celebration at the George Town Branch of the Society, said that Swami Sivananda was sent by God as His apostle to propagate the spiritual values of life throughout the world. The activities of the Yoga-Vedanta Forest University, which is situated in ideal surroundings, were admirable. They were all the more valuable in that they were conducted under the direct supervision of Swami Sivananda.

Prof. Sambamoorthy compared the saint of Rishikesh with Sri Thyagaraja Swami of Thiruvavur. Sri T. N. Subramaniam, Secretary of the Branch, had earlier read out the messages received from eminent persons for the occasion, as well as the birthday message of Swami Sivananda. Among the other speakers were Dr. K. Vaidyanathan, Ph. D., Acharya Swami of Bombay, and Dr. C. Osman Khan. The programme also included devotional songs, and Sankirtan.

AT OTHER PLACES IN THE DECCAN

HYDERABAD : The function here was presided over by Sri Vittal Rangarao, retired judge of High Court, when discourses on the life and teachings of the Swami were given by Rai Barka Rai, Dr. C. Venkatarao, and Dr. Srinivasachari. The other main items of the programme were Akhanda Kirtan, prayers and Sankirtan. Leaflets containing the birthday message, etc., were distributed.

The celebrations were continued on the next day at Shah Alibanda, when Sri Vittal Rao Deshpande and Sri S. Subbarao spoke.

SECUNDERABAD : The local Branch of the Divine Life Society held the celebration at the Gujarati School, Kingsway. Sri P. Venkateswara Rao, presided over the function. Speeches were made by Messrs P. Srinivasachary, Director, Archaeological Department, Hyderabad; Sri V. Deshpande, retired judge of the High Court; and Sri Venkateswara Rao.

MADURAI : The celebration here included devotional songs by some of the girls of the Tiruppavai-Tiruvembavai Isaipalli, group meditation and speeches on the greatness of the Swami by Mrs. Rajammal Sundararajan, and Kumaris M.A.Sushila, S.Janaki, V.Janaki, and B.Lakshmi.

VILLUPURAM : The local Branch of the Society celebrated the occasion with an all-day programme of Sankirtan, prayers and discourses. Swami Mukundananda and Gayatriyananda presided over the function. Among those who spoke were the Municipal Commissioner Sri M. V. Sarma; Sri P.V. Rajagopal, Deputy Chief Engineer, Southern Railway; Sri P.R. Swaminathan, Headmaster of the R. Ct. High School, Annamalai Nagar; and Sri V. Muniswami.

TIRUNELVELI : Under the presidentship of Swami Adwayananda, head of the Sivananda Sadhana Ashram, the occasion was celebrated at the Sangeeta Sabha Hall. Messrs K. Vanamamalai, Secretary of the local Branch; P. S. Subramania Pillai, Public Prosecutor; and S. R. Doraiswami, spoke in commemoration of the Swami's birthday.

IN GUJARAT AND CEYLON

VIRNAGAR : The programme here consisted of group meditation, Japa, recitation of Stotras, Gita Parayana, Pada Puja of Gurudeva, Satyanarayana Puja and Katha, Akhanda

Mahamrityunjaya Mantra Japa, Bhajan, Kirtan and Satsanga, participated by the local members of the Divine Life Society, hospital patients, and other Virnagar devotees.

Among those who were responsible for the arrangement of the function were Dr. B. G. Adhwaryoo and Swami Bhumananda. Dr. B. G. Adhwaryoo, who attended the birthday celebration at Sivanandanagar, had brought with him some copies of *World Peace* by Sri Swami Sivananda, and the Gujarati edition of *Sivananda's Integral Yoga*, which were printed (2,000 copies each) by him under the auspices of the Brihat Gujarat Divya Jeevan Sangh, in commemoration of the occasion. On this day, the first issue of the monthly journal (in Gujarati) of the Branch was released.

COLOMBO : Sir Kanthiah Vaithianathan, former Minister to the Government of Ceylon, presided over the birthday celebration held at the local Sindhi Community Centre.

USAN (Jaffna) : The Birthday was celebrated at the Usan Ashram on last Sunday. Mr. C. Rajaratnam, Proctor, presided over the public meeting and spoke on the greatness of Swamiji. Mr. C. Selladurai, Teacher, gave a musical recital and Sri Swami Jnanananda Saraswati spoke on the life of Swamiji.

SIVANANDA COURSES ON YOGA

The following courses on Yoga, in French, are imparted by Srimati Sivananda-Margarita, Editor, *Synthese Universelle*, Troinex-Geneva. Every course contains more than 30 cyclostyled pages of instructions, available at six Suisse francs. Annual subscription to Sivananda Courses on Yoga is 20 Suisse francs (2,000 Fr. francs, 20 rupees), out of which half the amount is sent to Sri Swami Sivananda. The annual subscription entails the subscriber to receive (1) the membership card of the Divine Life Society, directly from the headquarters at Rishikesh, together with some spiritual literature by Swami Sivananda, a rosary, etc., and (2) three of the Courses mentioned below, as selected by the subscriber which will be sent by the European Secretariat of the Divine Life Society, 8 rue Fendt, Geneva, Switzerland.

Course A, No. 1 : "Yoga and Realization" by Sri Swami Sivananda and Sri Swami Krishnananda.

Course A, No. 2 : Swami Vishnudevananda's "Lectures on Hatha Yoga."

Course B, No. 1 : "Yoga of Synthesis" by Sri Swami Sivananda ; section I-A—the first seven lessons on Raja Yoga.

Course B, No. 2 : "Yoga of Synthesis"—section I-B—the next seven lessons on Raja Yoga, *plus* complementaries on Karma Yoga and definitions in Raja Yoga.

Course B, No. 3 : "Yoga of Synthesis"—section two on Bhakti or the Yoga of Divine Love.

Course B, No. 4 : "Yoga of Synthesis"—section three—on Vedanta or the Yoga of Divine Knowledge.

Course C, No. 1 : "Kundalini Yoga"—section one on Chakras or plexii.

Course C, No. 2 : Second section of Kundalini Yoga.

Course C, No. 3 : Kundalini Yoga Sadhana—section three—on Asanas, Pranayamas, Shat Karmas, Mudras and Bandhas.

"SYNTHESE UNIVERSELLE"

The European Secretariat of the Divine Life Society (8 rue Fendt, Geneva, Switzerland), besides giving courses on the various branches of Yoga, through the medium of French translation of Swami Sivananda's writings, as mentioned above, is also publishing its official journal entitled *Synthese Universelle* (1.50 Suisse francs), which is dedicated to the ideal of the propagation of the knowledge of Yoga, non-

sectarian spiritual values of life, and the promotion of universal brotherhood.

Published in French and edited by Srimati Sivananda-Margarita, (Mrs. G. M. Schneider) who is also the leader of the European Branch of the Divine Life Society at Geneva, *Synthese*

Universelle contains a variety of selected pieces of the writings of Swami Sivananda, pertaining to the objective mentioned above, besides contributions by eminent thinkers, as well as activities of the Branches of the Divine Life Society, including the Headquarters.

IL TORREGGIANTEE YOGI DELL' HIMALAYA

[LA SUA VITA FINO AT 1934]

(Sri Carlo Patrician, Miñan)

E', un piacere poter delineare il profilo biografico di *Swami Sivananda*, e faremo del nostro meglio per tratteggiare gli aspetti più salienti di questo celebre Yogi, che, per la Sua imponenza fisica, per il Suo massiccio aspetto, per la Sua considerevole statura, per la Sua cultura *Yoga* e soprattutto per la Sua Perfetta Autorealizzazione venne definito "*Il Torreggiante Yogi dell' Himalaya*". Accenneremo ai più importanti passaggi della Sua vita, seguiremo le fasi attraverso le quali vedremo la trasmutazione alchemica dell'uomo in Illuminato, dell'individuo normale in supernormale, vedremo poi lo *Yogi* quale è ora nella luce della Sua conoscenza, della Sua Autorealizzazione, dei suoi poteri occulti e spirituali.

VITA DI SWAMI SIVANANDA

FINO AL 1934

Colui che oggi—Sivananda e tutt'ora vivente—si chiama Swami Sivananda, nacque nel villaggio di *Pattamadai*, una provincia di *Tinnevely* nel Sud India, da *Vengu Iyer*—benestante di nobile discendenza—e da *Parvathi Ammal*, la mattina dell'8 Settembre 1887 alle ore 6 del mattino, e inizio la Sua vita col nome di *Kuppuswami*. La sua nascita era attesa, e venne accolta con entusiasmo dalla folla riunita durante il laborioso parto di *Parvathi Ammal*, sua madre.

Come d'uso in quelle regioni vennero distribuiti a tutti confetti e frutta candita per festeggiare l'ingresso nel mondo del nuovo abitante.

Sin da giovanissimo *Kuppuswami* manifestò

un'intelligenza marcata e una personalità che sicuramente si sarebbe effermata in qualche campo particolare. Era un giovane piuttosto ambizioso, aveva un fisico molto forte, un torace ben sviluppato, un'ottima presenza e una considerevole spigliatezza nel parlare; doti delle quali si valse quando il Governatore di Madras, Lord Amthill visitò Kurumalai nel 1901; egli ad appena 14 anni, presentò il benvenuto all'ospite di riguardo, fra l'ammirazione di tutti i presenti. Per quanto riguarda lo studio e la carriera, i suoi genitori pensarono di indirizzarlo all'arte della medicina, così *Kuppuswami* studiò prima nelle scuole superiori nel 1903, poi nel Collegio delle Belle Arti e infine in quello di Medicina a Tanjore, ove si fece amare dai professori per la sua dedizione allo studio e per il suo simpatico carattere, e dai suoi compagni per la sua esuberanza e vivacità, per la sua destrezza nei vari sports ove sempre ebbe successi grazie al suo agile e meraviglioso fisico. Era specialmente considerato dai suoi compagni, soprattutto per la sua abilità e furberia nel fare scherzi e straordinarie burle di ogni tipo. Allora se qualcuno gli evesse detto che un giorno sarebbe divenuto un saggio e uno Yogi famoso, ne avrebbe sicuramente riso e lo avrebbe assolutamente escluso con convinzione. Ma la vita è un fenomeno assai strano.

Finì brillantemente gli studi nel 1907, e *Kuppuswami* all'inizio della sua attività di medico e di chirurgo, pubblicò un giornale per diffondere la conoscenza dell'igiene e dell'arte di vivere sani. Questo suo periodico fu edito a

Tricinopoli nel 1907 col nome di “*Ambrosia*” la nota e deliziosa sostanza di cui si nutrivano gli *Dei dell'Olimpo*, e conferiva *immortalità* a chi la prendeva, e che il Dr. Kuppuswami aveva posto a motto della sua rivista per insegnare che la moderna “*Ambrosia*” e l'igiene con tutte le sue norme che allontanano la malattia, mantengono la salute e fanno calcare il sentiero della longevità. Così iniziò un'intensa campagna per diffondere la conoscenza dell'igiene e far praticare l'arte di mantenere in perfetta efficienza il corpo, scrivendo articoli anche su molti altri giornali.

La professione di medico Kuppuswami la praticò per dieci anni specialmente in Malesia. Fu precisamente nel 1913 che passò in Malesia, una denominazione piuttosto generica quest'ultima, perché comprende la penisola di Malacca e un vasto complesso insulare esteso fra l'Asia Sud Orientale, l'Australia e la Nuova Guinea, fra cui abbiamo l'isola di Sumatra, Giava e l'isola della Sonda.

Il Dottor Kuppuswami visse principalmente in Malacca, penisola prevalentemente montuosa, con pianure costiere paludose, curando individui delle più svariate popolazioni fra cui indiani, cinesi e indigeni malesi che formano tribù diversissime ma con caratteristiche fisiche comuni, quali la bassa statura, la pelle molto scura, capelli nerissimi, individui questi originari della Cina Meridionale e Indocina.

Egli avvicinò così professori di tutte le religioni dal *Buddhismo* all'*Islamismo*, dal *Brahmanesimo* al *Cristianesimo*, nutrendo per tutti un uguale meraviglioso amore e zelo nel curarli e nell'alleviare le loro sofferenze. Svolse la Sua missione di medico in tutti e tre gli aggregati della penisola di Malacca: sia presso gli “*Stabilimenti dello Stretto*” di dipendenza allora britannica, sia nei “*Quattro Stati Malesi Federati*” che nei *Cinque Stati Malesi non Federati*” che sono retti ciascuno da un sultano.

Si prodigò molto nell'Ospedale di Negri Sembilan per circa 7 anni vale a dire fino al

1920, anno in cui andò a Johore Bahru—vicino a quella famosa via di comunicazione fra l'Oceano Indiano ed il Pacifico, uno dei maggiori porti del mondo che è Singapore—ove fece interessanti esperimenti e studi microscopici sulle medicine e malattie tropicali accanto ai dottori Parsons e Green. Qui rimase sino al 1922.

Swami Sivagyan, un Suo discepolo,—scrisse in *Life of Sivananda* “La Vita di Sivananda”: “Era un gentile e simpatico dottore dalla affascinante e magnetica personalità. Le sue dolci e amorevoli parole, i suoi appunti umoristici, finirono anche loro col curare le malattie. Divine ciò che ebbe con gli altri. Diede asilo a molte persone durante quei giorni di generale disoccupazione in quelle parti del paese. Diede loro cibo, vestiti e li collocò in alcuni uffici, fece dare loro dei lavori, poiché egli era molto influente da quelle parti. Impegno tutte le sue energie per alleviare le sofferenze umane servendo il povero e l'ammalato giorno per giorno con cuore sempre lieto, con elettrizzante amore e meravigliosa gentilezza”.

Kuppaswami divenne così non solo un dottore di fama ovunque ricercato ed apprezzato, ma uno spirite altamente umanitario sinceramente amato da tutti.

Per il suo ingegno divenne Membro dell'Istituto Reale per la Salute Pubblica, degli Istituti Reali Sanitari Associati, della Società Asiatica Reale, tutte e tre di Londra. Scrisse numerosi libri per l'igiene e la sanità tenendo numerose conferenze su questi argomenti.

Ma un cambiamento interiore eragla all'opera e il Sentiero dello *Yoga* tra non molto si sarebbe schiuso davanti ai suoi passi.

Swami Saswathananda, nell'introduzione al libro “*Sivananda Mystic Sage and Yogi*” scrisse “Abilissimo dottore e umilissimo uomo, squisito cantante ed estatico danzatore, il giovane Dottore di Malesia si amico i cuori della gente per la sua spontanea generosità e magnanimità di cuore. Aiutava i malati ed i sofferenti con

intenso zelo, zelo che letteralmente lo possedeva.

Egli era costantemente spinto ad aiutare, aiutare e ancora aiutare. I sofferenti toccarono profondamente il suo cuore, mentre la civiltà materialista—spesso impotente nei loro riguardi—lo disgustò. Fu allora che Sivananda coltivò la “Rinunzia”: rinunziò alla ricchezza, distribuendo ogni sua sostanza ai poveri, rinunziò alla posizione; al grado, ai titoli ed allo stato sociale. Abbandonò il mondo che non poteva offrirgli una soluzione per i sofferenti. Corse allora al seno di Madre Natura e alla eletta compagnia di Saggi di tutti i tempi: chiese poi a se stesso: “Vi è una soluzione?”

Una volta occupava le sue elevate mansioni presso l'élite della società malese, ora errava con una scodella di elemosina in compagnia di Santi mendicanti, abitando in case senza tetto, mangiando ciò che il caso gli portava, ma sempre intento a cercare se “vi è una soluzione”. Notte insonni spese in profonde meditazioni, faticosi giorni di servizio, di aiuto verso i poveri, gli diedero ciò che cercava. Egli riuscì a venire a capo del problema. Corse allora, qua e là attraverso l'India diffondendo ovunque il Messaggio:

“Venite miei diletti, farò svanire le vostre piaghe e consolero il vostro cuore. Venite io vi indicherò il Sentiero; Ho saputo infine che vi è una soluzione”.

La soluzione sta nella realizzazione dello Yoga. La soluzione è lo Yoga. Esso tiene lontana la malattia e quindi la sofferenza: la vecchiaia e la morte, conferisce Immortalità e Illuminazione. La conoscenza della propria Regale Natura, della propria Divina Natura, o Autorealizzazione, porta al di sopra dei disagi della condizione umana.

La “soluzione” ai dolori e alle miserie della vita la trovo nel periodo che va dal 1922 al 1932. Come abbiamo visto egli abbandonò il mondo e rinunziò agli agi per vagare pellegrino. Nel 1923 andò a Benares, a Nasik, Poona e in

molti altri luoghi che conservano atmosfera di santità: percorse a piedi più di 70 miglia ossia 112 chilometri circa (1 miglio e circa 1,6 Km.)

Entro nell'ordine dei *Sanyas* a Rishikesh Himalayas nel 1924, precisamente il 1 Giugno. Conobbe il Suo precettore *Swami Vishwananda* sulle rive del Gange, e i riti simbolici della sua entrata nell'Ordine vennero tenuti da *Acharya Guru Swami Vishnu Devananda*. Da allora il nome del Dottore divenne quello di “*Swami Sivananda Saraswati*” nella linea *Singeri Mut* l'ordine dei “*Paramhansas*”.

Sivananda iniziò così a far parte dell'Ordine dei *Sanyas*, Ordine Yoga che insegna il completo distacco da tutte le cose del mondo, che insegna la determinazione di rinunciare alla vita, e a saper i qualunque circostanza ed in qualunque momento, affrontare serenamente la morte, con indifferenza e distacco ricordando che non vi è morte ma solo “cambiamento di vita”

Sivananda mantenne dalla sua entrata tra i rinunciatari, periodo di ritiro spirituale d'intenso *tapas*—ascesi, mortificazione e pratica yoga—nello *Swarga-Ashram* sino al 1931-32 “Cola—scrive Swami Sivagyan in “Life of Sivananda” “Vita di Sivananda”—segui in riposo *tapas*, ed ebbe la diretta visione dell'Assoluto l'8 settembre 1930 al mattino, ore 6 antimeridiane (vale a dire a 43 anni precisi, ma vedremo poi, come questa data esposta da un discepolo, lasci perplesso, per ciò che affermerà poi Sivananda stesso, in proposito alle date. “Nel 1931 andò a *Kailas Manasarowar* in pellegrinaggio, e a piedi scalzi cammino per tutta la distanza di 475 miglia (760 km.) come fece anche il famoso *Thirunavukkarasu*, che cammino dal Sud India fino al *Kailas*”.

Fu nel 1934 che Sivananda iniziò la fondazione di istituzioni umanitarie e spirituali; proprio in quell'anno fondò un dispensario di carità il *Satya-Sevashram*, ove aiuto fraternamente col suo grande amore, zelo ed entusiasmo, tutti i *sadhus*, *sanyas*, poveri e pellegrini. Il motivo per cui Swami Sivananda istituì, come prima cosa—

grazie alle sue influenti conoscenze ed alla sua perola e azione fortemente magnetica e convincente—un dispensaria di carità, al quale tutti i ricercatori indistintamente potevano attingere conforto morale e materiale, e dovuto molto probabilmente al rifiuto dicibo che soffersse il primo giorno che venne a Rishikesh. L'istituzione che allora trovo, ed alla quale si rivolse affamato e lacero, era riservata unicamente a coloro che facevano parte dell'Ordine dei *Sanyas*, e solo i *Sanyas* venivano aiutati: tutto ciò lo leggiamo in Sivagyan, in una conversazione di un *chela* (discepolo) con l'Illuminato, conversazione della quale riportiamo i diversi punti che rivestono molto interesse. "Il 23 Marzo 1947—scrive Sivagyan—vi fu la seguente conversazione fra Swami Sivananda e un discepolo riguardo all'evoluzione di Sivananda. Discepolo: "Quali furono le prime indicazioni che *Swamiji Maharaj* (Sivananda) ebbe della sua Missione Spirituale?". Sivananda: "Io non ebbi alcuna indicazione sia nella mia mente che da fuori, di alcuna missione spirituale." D.: "Quando ed in quali circostanze ebbe questa intensa idea di aiutare il genere umano?" S.: "Questa è la mia propria natura. Sin dalla mia prima fanciullezza ho provato un indescrivibile piacere nel servire gli altri, e ciò venne solo maggiormente sviluppato durante la vita di *Sanyasa*".

D.: "Aveste qualche premonizione riguardo il vostro *Guru*? (Precettore, Maestro). Che provaste venendo in contatto, in presenza del vostro *Guru*?"

S.: "Non ebbi assolutamente premonizioni. Incontrai il mio *Guru Swami Vishwanandaji* sulle rive del Gange, il primo giorno che venni a Rishikesh. Egli mi guardò dal suo *kutir* (casetta d'eremita). Anadi per elemosina al *Kalikambliwala-Kshettar*, ma si rifiutarono di darmi cibo, dato che non ero un *Sanyasin*.

Mentre stavo ritornando sui miei passi dopo questo rifiuto, il vecchio monaco *Vishwananda* m'incontrò sulla via e comprese l'urgenza d'ini-

ziarmi nel *Sanyasa*. Nello stesso giorno mi fu dato il vestito rosso dello *Swami Vishwanandaji*".

D.: "Qale fu il fattore che guidò Swamiji durante il corso del suo *Sadhana* (pratica Yoga)? Quale la natura del suo *Sadhana* suggeritagli dal Suo *Guru* (Maestro) o *Vichar* Personale o da qualche voce interiore, o da impulsi intuitivoli?".

S.: "Dissi come ottenni il *Sanyas*. Il giorno successivo *Swami Vishwanandaji* partì per Haridwar, Non ebbe tempo per darmi le istruzioni del mio *sadhana*. Mi scrisse da Haridwar dandomi gli insegnamenti.

Durante mio *sadhana*—pratica yoga—la mia discrezione, il mio discernimento mi guidarono a ogni tappa. Ero conscio che stavo procedendo nella giusta direzione... Feci molta meditazione, profonda meditazione e la nota fondamentale del mio *sadhana* segreto. Essa mi diede un facile e continuo progresso nel *sadhana* e infine il rapido arrivo alla Esperienza Ultima".

D.: "Le "Puo *Swamiji* indicare il luogo e la data della *Illuminazione Finale*?"

S.: Le *Upanishads* sono chiare a questo proposito. Non si deve parlare del posto e della data d'Illuminazione. Se qualcuno afferma di aver ottenuto l'Illuminazione al tal posto o alla tale data, diro che ciò non è corretto ed io non gli crederei. E' un segreto di Dio. Io non sono autorizzato a rivelarlo".

"Sivananda—conclude il biografo —e così un santo Autorealizzato".

Come vediamo egli non ebbe praticamente Maestri all'infuori di scritti e testi *Yoga*, egli fu il *Guru* (Maestro) di se stesso. Ciò è altamente significativo e di grande incoraggiamento per tutti coloro che non hanno una guida spirituale. Abbiamo visto un chiaro e semplice il quale ci insegna che la guida viene spesso dal di dentro; dalle profondità dell'uomo. *Sivananda* è così un *Auto-Realizzato* nel senso vero e letterale della parola, ossia Egli si è *Realizzato da se*".

ASHRAM NEWS AND NOTES

NAVARATRI PUJA

The annual nine-day worship of the Divine Mother in Her three aspects (namely, Durga Lakshmi and Saraswati) was celebrated at Sivanandanagar from 24th September to 2nd October. The main features of the celebrations were special worship with Archana and Havana, recitation of the *Durga Saptasati* and other Shakti Stotras, Devi Kirtan and prayers, on all the nine days. At a specially fixed up altar, the images of the Divine Mother were tastefully decorated and beautifully illuminated, on each night in a different way.

ALL-INDIA YOGA-VEDANTA CONFERENCE

During the concluding days of the Navaratri Puja, the 37th All-India Yoga-Vedanta Conference and Sadhana Week were held, from 29th September to 3rd October. The five-day programme consisted of four sessions on each day—at the early dawn, forenoon, afternoon and at night: the morning hours being devoted to group meditation, common prayer, Japa, recitation of hymns and the practice of Yoga exercises: whereas the forenoon and the afternoon sessions were for discourses on the different aspects of Yoga and spiritual life, in general: and at night, Sankirtan, Bhajan and devotional and classical music performances were held.

The subjects deliberated upon at the Conference included the philosophy of the Bhagavad Gita, the Upanishads, the four main branches of Yoga, different aspects of Sadhana, and the role of spiritual values in the practical life of the individual and in social and international relationship.

The 21st and the 19th sessions of the All-World Religions and the Sadhus Federations, respectively, also met and reviewed the principles of the underlying unity and the common purpose of different religions, the effective bearing of their ideals in the daily life of man, and the significance of the term "Sadhu," which

included within its orbit every good individual dedicated to spiritual values, irrespective of religious tradition and temporal avocation.

Among those who addressed the Yoga-Vedanta Conference were: Shad-darshanacharya Sri Raghavacharya, Founder-principal of the local Darshan Mahavidyalaya; Dr. D. K. Viswanathan, Adviser to the World Health Organization, New Delhi, Sri P. R. Narasimha Iyer (of Tirunelveli) and Sri R. R. Tiwari (of Gwalior), advocates of the Supreme Court of India, and Swamis Krishnananda, Turiyananda, Chaitanyananda, Ishwarananda and Ramananda.

Srimati Vanibai Ram, producer of music, All-India Radio, New Delhi; Sri Rajamani Iyer and party, of New Delhi; Srimati Kameswaramma, of Rajahmundry; Srimati Rajalakshmi Rao, of Ambala—were among those who gave music performances during the Navaratri Puja and the Yoga-Vedanta Conference.

The other items of the functions also included dance-recitals, after the Manipuri style, by Kumaris Nirmala, Sulochana and Nandini, daughters of Sri H. Neelakanta Iyer, of Calcutta, a noble devotee of Sri Swami Sivanandaji Maharaj; and Mantra-writing and Yogasana competitions, for which prizes were distributed.

On the Vijayadashami day, a Pada Puja to Sri Swamiji Maharaj was performed by Sri H. Neelakanta Iyer and family, when he formally presented the newly-printed fifth edition of Sri Swamiji's *Commentaries on the Bhagavad Gita*. The publication of this great work was enabled by one of the foremost disciples of Sri Swamiji, who has been continuously at the fore-front among the Sivananda Jnana Yajna torchbearers—Sri Kashiram Gupta of Calcutta. Sri Swamiji Maharaj expressed his deep satisfaction and appreciation for the precious work being carried on by this great devotee, which included

the publication of the *Gita*, and offered him his blessings and also to Sri Narayan Das, Director of the General Printing Works Private Ltd.; to Sri H. Neelakanta Iyer, the ever-devoted, silent, dynamic and self-effacing disciple; and to all those who are associated with the Jnana Yajna mission.

OTHER ITEMS OF ASHRAM NEWS

A dental camp was held at the Sivananda General Hospital by Dr. Tek Chand, from 10th to 19th September, when 164 cases, including caries, gingivitis, apical abscess, pyorrhoea, tarter scaling, extractions, etc., were attended to.

Dr. T. M. Sundari, MBBS, regularly attended on the patients visiting the Hospital during her one-month stay at the Ashram.

Sri Narsinghdas Verma, an erudite of Indian philosophy from Punjab, gave an interesting discourse on the numeral '9' as related to Hindu theology in its concept of Divinity and some of the deities of its pantheon on 18th September.

The following were some of the visitors to the Ashram :

Sri Siddhinath Sharma, Minister to the Government of Assam; Sri G. Swaminathan, Joint Secretary to the Union Ministry of Finance; Colonel Shankla, AMC; Sri Murugesha Mudaliar, of Erode; Dr. M. K. Maitra, D. Sc.,

New Delhi; and Sri K. Moodley, of Durban, who is now staying here as a visiting Sadhak.

Sri Swamlji also received a group of 30 students of the Ramakrishna High School, Thyagarayanagar, Madras, and a party of about 20 teachers led by the headmaster of the Hindu High School, Madras.

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SWAMI VISHNUDEVANANDA

Sri Swami Vishnudevananda, of the Yoga-Vedanta Forest University, who is now on a world tour with the object of propagating the knowledge of Yoga, was scheduled to complete his tour of Indonesia before the beginning of this month and commence his Australian itinerary from Perth, where he is expected to stay at "Nedlands," 8 Arch Deacon Street (Perth, Western Australia). In Indonesia, he had an extensive programme of discourses, demonstrations of Yoga exercises and personal training to groups of students at Djakarta, Surabaya, Malang, Bali and other towns, which also included lecture-demonstration programme at the Police Officers Training Centre at Djakarta, arranged by Gen. R. S. Sukanto, Head of the State Police. Many of the Swami's demonstrations were covered by the news-reels division of the Indonesian Government's publicity department.

FOREIGN EDITIONS OF SIVANANDA'S WORKS YOGA FOR THE WEST

The first American (English) edition, revised and enlarged, and handsomely got up, is now made available by Sri Marshall (173-04-116 Avenue, St. Albans, New York, N. Y.), at 3 dollars per copy. The book is also available at the Candle Light Shop, 417 NW 20th Street, Miami 36, Fla, USA.

SPANISH EDITIONS

(1) *Kundalini Yoga*, (2) *Hatha Yoga*, (3) *Ciencia del Pranayama* are available to the Spanish readers, either from the publishers : Editorial Kier, Soc. de Resp. Ltd., (S. R. L.), Buenos Aires, Argentina; or from the translator : Yogiraj Giordano Bruno, Acevedo 1687, Banfield, Buenos Aires, Argentina.

LATEST SIVANANDA PUBLICATIONS

The following publications of His Holiness Sri Swami Sivanandaji Maharaj were released in commemoration of his 71st birthday which was celebrated on the 8th of September. The name mentioned within brackets against each book is of the donor who had enabled its publication.

	Price		
1. Science of Reality (Dr. T.M. Sundari, MBBS) Rs. 3.00		16. Devi Mahatmya (Sri T. N. Bhima Rao) 2.00	
2. Ashrams and Saints in India (Sri S. R. Balakrishna) 2.00		SIVANANDA BIOGRAPHICAL SKETCHES	
3. Satsang Bhavan Lectures (Sri B. Patnaik) 3.00		17. Sivananda, the Prophet of Real Religion by General K. M. Cariappa 2.00	
4. Immortal Teachings (Sri M. R. Appadurai) 1.00		18. Saga of a Sage by Sri R. Padma (Sri S. B. Mathur) 1.00	
5. Jivanmukta Gita (Sri Panna Lal) 2.00		19. Sivananda, the One World Teacher (author and donor : Sri K. A. Tawker) 2.00	
6. Sivananda Vani (Sri Panna Lal) 2.00		VERNACULAR EDITIONS	
7. Perennial Teachings (Sri Panna Lal) 5.00		20. Sure Ways of Success in Life and God-Realization —In Telugu (Sri N. V. Subba Rao) 2.50	
8. Illuminating Teachings (Sri Panna Lal) 2.00		21. Moksha Sadhana —In Telugu (Sri N. V. Subba Rao) 2.00	
9. World Peace (Sri Vijay Shanti Surishwarji) 4.00		22. Sivananda Vani —In Hindi (Seth Devi Das) 1.00	
10. Steps to Self-realization (Sri Om Narayan) 2.00		23. Integral Yoga —In Gujarati (Sri B. G. Adhwaryoo) 3.00	
11. Peace and Perfection (Srimati Kumudini) 3.00		24. Nanneri Vilakkam —In Tamil (Sri K. Srinivasan) 2.50	
12. Adhyatma Yoga (Sri Vedananda Jha) 3.00		25. Pearls of Wisdom —A Pamphlet in English (Sri N. Ananthanarayanan) Free	
13. Commentaries on the Bhagavad Gita (Sri Kashiram Gupta) 10.00			
14. Massage (Srimati Pratibha Singh) 2.00			
15. Sure Ways of Success in Life and God-realization (Sri S. H. Sabhnani) 5.00			

Note :—Swami Sivananda's *Commentaries on the Bhagavadgita*, is also available at the General Printing Works Private Ltd., 83, Old China Bazar Street, Calcutta—1, and at the Divine Life Society, South Calcutta Branch, 28-A Sardar Sankar Road, Calcutta—29. For the abovementioned publications please apply to :—

The Sivananda Publication League,

P. O. Sivanandanagar, Dist. Dehra Dun, U. P.

CONSTRUCTION OF KUTIR AT SIVANANDANAGAR

Away from the din of modern cities and yet not far removed from such amenities as are necessary for comfortable living, Sivanandanagar (near Rishikesh U. P.) offers adequate facilities for rest-giving holidays as well as for settling down after retirement. Here, in sylvan solitude, spiritually soothing atmosphere, on the bank of the holy Ganga, many devotees spend their holidays in the saintly company of Sri Swami Sivanandaji Maharaj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so. The ground space is provided free of cost. Construction charges for a single room come to about Rs. 2,000. For details please write to :

Secretary, Divine Life Society, P. O. Sivanandanagar, Rishikesh, U. P.

IMPORTANT NOTICE

Subscribers to *The Divine Life* are requested to renew their subscription for the next year by the end of this month, or by the first week of December, 1957, latest.

Please quote your subscription number and give your full address, in block-letters, while sending your subscription, preferably by money order, or, in the case of those residing outside India (annual subscription Rs. 3/75, or 7 shillings or one US dollar), by international postal coupon, or British postal order.

We request all the members of the Divine Life Society to renew their membership for the next year by the end of this month, or by the first week of December, 1957, latest. (Renewal fee for a single year is Rs. 2/50, or 5 shillings, or one US dollar, which covers the annual subscription to *Wisdom-Light*.)

Anyone, irrespective of any distinction whatsoever, can become a member of the Divine Life Society with the object of devoting oneself to the pursuit of the ideals of divine life, chief among which are truth, purity and non-injury. The Society is a non-sectarian institution, embodying in its perspective all the common, fundamental principles of all the religions of the world, or spiritual life, in general. The Society accords equal place of honour to all faiths and religious traditions, and its members recognize no distinctions or separative sentiments on account of each other's traditional religious background, or ancestral affiliation, which the principles or the philosophy and teachings of the Society do not tamper with. (An admission fee of Rs. 5/-, of 10 shillings, or 1.50 US dollars, provides the new members with some spiritual literature by the Founder-President, Sri Swami Sivananda.

The Branches of the Divine Life Society are also requested to renew their affiliation with the Headquarters for the year 1958 before the end of this month (The annual affiliation fee for a single year is Rs. 12/-, or 20 shillings, or 3.50 US dollars, which meets the subscription to *The Divine Life*, *The Branch Gazette*, etc., ensuring a regular information about the activities of the Headquarters and other Centres.)

Any group of spiritually dedicated individuals can open Branches of the Divine Life Society, in consultation with the Headquarters, with the object of disseminating non-sectarian spiritual values of life, promoting goodwill, amity and fellowship among one another, fostering peace and dignity of human life, and rendering any possible service towards the amelioration of the afflicted.

Some of the forms of public service that are being carried on by the Branches of the Society and the Headquarters are free medical relief through outdoor dispensaries, hospitals and special camps; free education; and propagation of the knowledge of Yoga and general spiritual tenets through study classes, public meetings, free distribution of leaflets and bulletins, publication of journals and the works of Sri Swami Sivananda, including translation-editions.

All members or the Branches of the Society, or any spiritually inclined individual are welcome to come into direct touch with Sri Swami Sivananda, either through correspondence or personally, and visit Sivanandanagar, Rishikesh, which is the Headquarters of the Society and wherein also is situated the Yoga-Vedanta Forest University.

We also request the subscribers to the other periodicals issued from here, such as *The Yoga Vedanta Forest University Weekly*, *Health and Long Life*, and *Yoga-Vedanta* (Hindi), whose subscription to these expire by the end of this year, to renew them for the next year before the end of this month.

All communications to :

The Secretary, Divine Life Society, P. O. Sivanandanagar, Rishikesh, U. P.